

AUGUST 1924

HOME LANDS

VOL. 6

NO. 3



REV. GIL TRAVELLER, "THE COWBOY PREACHER," IN THE SADDLE

*Barren hill against the sky
Desert waste far as the eye
Can see;
Solitary, stark and drear;
Yet am I ever near
To thee.*

*Lone on my way I ride
Who is it at my side
I see?
No matter where I fare,
Who is it ever there
With me?*

*Even in this lonely place,
None from before thy face
Can flee;
Desert waste and barren hill,
Yet know that I am still
With thee.*

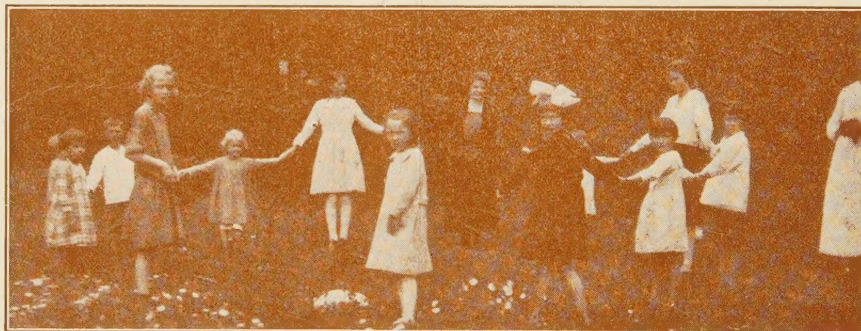
Announcing: The Country Life Bulletin—Home Lands Continuing

In this Issue: THE CITY GREETES THE FARMER WORDSWORTH'S IDEAL
COUNTRY PASTOR A STUDY OF TYPICAL PENNSYLVANIA VILLAGES

HOME LANDS

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The little country school still sticks but is slipping. The little country village sticks and will die sticking. The little country church, will it also hang onto its own life and lose it, or will it merge its life, and gain it back a thousandfold?

C. J. GALPIN in *Rural Social Problems*

AUGUST, 1924

HOME LANDS

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The Country Life Bulletin—Home Lands Continuing

IT is a most attractive venture that leads us into the consolidation of HOME LANDS with *The Country Life Bulletin*. It is a venture because HOME LANDS has established such a high standard in its general appearance as well as in its suggestive, thoughtful and inspiring content. We realize how invaluable it has been especially to leaders in religious activity. It will be our purpose to maintain this lively interest and co-operation with the help of those writers who have won the hearts and minds of HOME LANDS' constituency.

"*The Country Life Bulletin—HOME LANDS Continuing*" will pursue its endeavor to marshal the outstanding achievements and demonstrations in the human field of agriculture and to epitomize the burning issues of the day. In addition

there will be some leading articles, biographical sketches of country life leaders, book reviews, and other touches which will help interpret rural service in its best and highest sense.

It will address itself to such phases as homemaking, rural education, health and sanitation, recreation, morals and religious activities, transportation and communications, rural leadership training, rural government and legislation, social welfare, rural organization, country planning, the international country life movement. We welcome the fellowship of the readers of HOME LANDS in a common task with criticism, comment and suggestions. We shall hope to be the means of real interchange of ideas and frank discussion in a common field of labor, realizing that no movement can succeed in human endeavor which does not have in it a great spiritual motive.

To Indulge in a Little Reminiscence

A Sentence Here and There from Five Years of HOME LANDS Discussion

¶No one who sees what ought to be done, what can be done, and what it will take to do it, could ever feel that the humblest country pastorate was beneath his dignity or required anything short of his best efforts at all times.—*Burrows*.

¶There is enough knowledge going to seed in most communities to solve all their problems. The question is to get it applied. That is a work of the Spirit.

¶'Taint a question of how much y'know but whether y'know the thing y'need ter know when y'need ter know hit.—*Uncle David*.

¶Play is human nature growing up....If the minister assumes the leadership in this most important and natural phase of life, we may hope for the day when all will play and commercialized sport will no longer sap the vitality and individuality of country neighborhoods.—*Angell*.

¶The most successful rural communities are those in which all are one big community family whose social interests center in the village.—*Sanderson*.

¶If I were to try to reconstruct the character of a run-down farm population, I would undertake the job with confidence, if I could have the support of the trade and service agents and agencies of a complete village.—*Galpin*.

¶If the church is interested, as it is, in the continuing of the farm, because the farm is the real center of the ideals held by the Protestant Church, then the minister ought to be trained in the philosophy and in the practice of credit organization.—*Wilson*.

¶...the man who has to catch a train cannot accomplish much in religion, certainly not in the country. There one has to stay, as trees do.—*Wilson*.

¶There may be truth in the prediction that this peaceful agricultural revolution now going on in American agriculture will bring results as far-reaching as those of the industrial revolution which began in England in the latter part of the eighteenth century and inaugurated our present economic life.—*Landis*.

¶We need a rural social philosophy more than we need a rural social technique....Which is just another way of saying that the fundamental problem of progress is spiritual and its solution must be spiritual.



¶Sum one's got ter start hit an' ef it works then they'll all do hit. Thet's the way ye git improvement—jest by patches.—*Uncle David*.

¶The masculine element is largely lacking in the country church because it has not sufficient spirit and enterprise to carry out a program that is abreast of the modern farm improvements. The church is not considered a "going concern."—*Dana*.

¶The minister of the gospel who can, like Oberlin, lead his community to better agriculture is in a position to render a service not only to his people but to the entire nation.—*Vogt*.

¶My job is to keep the pool from becoming stagnant. If I can keep the water running in at one end as fast as it runs out at the other, my church will live.—*Klerckoper*.

¶The ultimate in ecclesiastical futility is a church which has organization, equipment and everything else that is needful except ideals.

¶So many things excite one, or try to; so many there are to depress one, or to deceive one with the allurements of hurry from one cheap goal to another without ever arriving, that I might lose faith in God if it were not for my Pastor.

¶Lots of young people who don't seem to be able to sit still in church would work themselves into the Kingdom, if the pastor would give them a job.—*Thompson*.

¶Farms, for lack of pastors, and because religion is still machine-made, are fast becoming godless.—*Wilson*.

¶We doubt if farming can be permanently organized except on a spiritual basis.

¶...community spirit is being lifted from the dreamy to the practical, to the establishment of community hospitals and schools and to road and building improvements.—*Brunner*.

¶This is what the homestead is—an epitome of the world as the members of the house know it....in both city and country a hollow in the hand of God where men may have peace.—*Wilson*.

THE SURVIVAL OF THE FRIENDLIEST

Marjorie Patten

ONE hot Sunday in August, the bell in a new Congregational church in the scattered hamlet of South Fairlee, Vermont, rang out its invitation to worship; and from farms in every direction, far and near, the twenty-five members and their families came over toilsome roads to this House they had built for the service of their Lord.

It was a farmers' church, to be attended by men who worked in their fields early and late to wrest a livelihood from the rocky New England soil, by wives who in their homes toiled as patiently as the men themselves, by farmers' sons and daughters, and by the generations of their descendants and the descendants of others who were expected, in the ordinary course of things, to keep the neighboring farmlands tilled season after season down through the coming years.

But that was in the summer of 1840; and for this church and its countryside things did not take their ordinary course.

What happened to the South Fairlee farming community of that day was in the main, however, what happened to other hamlets throughout New England. The Civil War drained the country of its young manhood, and was followed by a quiet time of progress and reconstruction which put new villages on the map and brought in new neighbors from other states. After this came forces that wrecked so many old institutions in New England. The young folk moved to cities where in industry they could earn unheard-of fortunes; the great West offered alluring opportunities.

In the continuing period of change, farms went back to the wild, and quiet lake regions became the vacation places for hosts of city people who revolutionized the life of the villages nearby. During the winter these rural communities held only small populations; in summer the populations doubled and tripled, and brought in new problems.

Meanwhile country churches struggled to keep up with the changing times and many fell by the wayside for lack of members, support and service. But there were those that survived and the little Congregational church at South Fairlee is one that stood the test. Through all the years it has kept the faith and continued to serve. It still holds on, firmly and with tightening grip; but in a way of its own.

The old bell that rang out its summons eighty years ago called from a region of well-tilled farms on that hot August Sabbath a congregation of toiling country folk who filled the main auditorium. There were only a few young men in the galleries. Hoop skirts rustled as the choir sang the opening hymn to the music of the Seraphine. A long Bible reading, a very long solemn sermon, two long prayers followed by a whole-hearted "amen," the offering, another hymn, the benediction,—and the service ended.

Then there was Sabbath school, after which those who lived at a distance retired to the shade of the horse-sheds, where they ate their luncheon, discussed the events of the week and enjoyed neighborly gossip during the interval before the afternoon service.

On August 9, 1923, while I was engaged in a survey of town and country churches for the Institute of Social and Religious Research of New York City, I visited this brave little House which stands today almost unchanged as to architecture, though freshly painted and very white against the background of trees on the green hills. Back in 1867 the building had been painted in shades of brown much to the disturbance of some conservative members of the congregation,—one good sister declaring "that she did not feel as though she could pray in a church painted in that color." Therefore the brown was hidden beneath a coat of white, and white it has remained ever since.

It was not the same bell that sent out its invitation on the August Sunday in 1923. This new bell of the old church spoke in a new voice to folk of a different kind, accustomed to ways of life strangely different from those known to that first old congregation. But the same whole-hearted response followed its pealing—and this time more than 350 people attended service in this Colonial church. In fact so many came that the ushers were obliged to hurry over to a neighboring farm to borrow more benches. People came as of old from every direction,—though a very different picture they made as they approached the building.

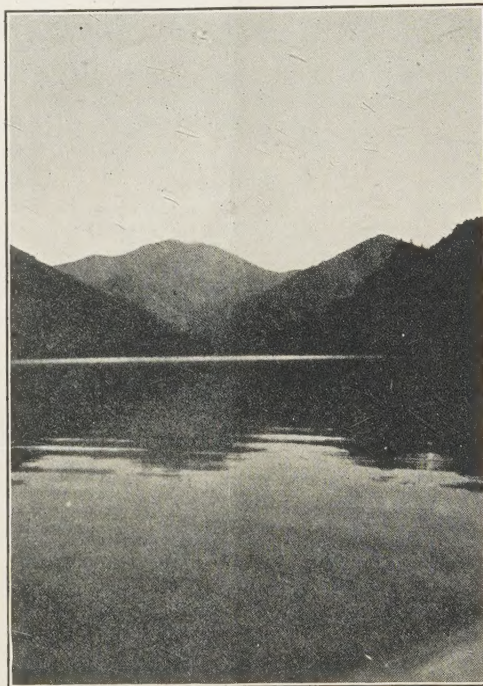
Groups of boys and girls came from the many camps along the lake shore, all wearing the regu-

lation Sunday camp costume and marching two by two behind their dignified camp counselors. Lochhern camp emerged from the grove in Scotch plaidies; Neshohe appeared in white with huge red ties and tams. The Scouts wore khaki. Here and there came the village folk in their Sunday best—a striking contrast to the variegated costumes of their summer visitors.

In the churchyard there were rows of automobiles, saddle horses and buggies.

I had meant not to attend church that morning,—there was a great shade tree by the hotel and under it an inviting hammock,—but as the bell echoed over the valley and everyone from miles around seemed to be moving toward the church, I found myself in the procession before I knew it. And I have never regretted it. As a portly city lady at the hotel said afterward: "I never attended such a service in my life."

The opening hymn, sung by so many young voices, echoed clear over the valley to the surrounding green hills. The pastor, who from his boyhood has claimed this village as his



"From many camps along the lake shore"

home, delivered a sermon on cooperation in such an interesting fashion that even the rows of little boys in the gallery listened with all their ears and were as quiet as mice.

Looking out over the congregation I was reminded of a clear-cut design on a patch-work quilt. I thought of that other congregation of 1840 with its sombre long-tail coats and rustling hoop skirts. What would those men and women have thought of this, I wondered. Each camp sat in its respective section and between each were rows of villagers.

More unusual than all was the choir. At the organ sat a tall, athletic camp counselor clad in white middy and bloomers. The bass soloist was in khaki (the riding master at a boys' camp). The soprano was a resident of Post Mills village nearby, and she wore a trim black silk dress, her Sunday hat and long silk gloves. To swell the volume of the wheezy little organ, one of the camp buglers sat also with the choir. It was a queer combination of summer visitors and rural folk. The mind of this church is not, however, on wearing apparel but on *service*.

From the beginning its people have generously supported it for this purpose; and during the summer seasons, when more than 2,000 boys and girls live at the camps, various entertainments given largely for amusement of camps and

village have brought in funds which the camps have generously divided with this friendly church.

South Fairlee is very like many another New England village. There is the little Main Street turning away through the old covered bridge and winding by the lake under arches of birch and pine out over the hills. There is the same general store, the pillar porticoed library, the grange and lodge hall, the fish rod factory and, on a winding road opposite a lovely old cemetery, the Colonial church with its wide doors and the neat cupola with a great clock that strikes the hour. No, there is nothing different about South Fairlee, except that during the summer its woods and hills and lake resound with the songs and cheers and shouts of young people. And they keep the village young, neighborly, eager to welcome newcomers; and the old white church is the common meeting place as it was in 1840. Its real membership is still very small; but year after year it preaches the gospel to large numbers of vacationists,—sometimes those who have attended during other summers, sometimes newcomers to this New England country,—but always, whether in cold or hot weather, when its bell sends out an invitation to worship the procession starts in the direction of this country church that knows the meaning of Service.

THE CITY GREETES THE FARMER

Warren H. Wilson

S HALL the city, which has been for fifty years the bad omen of the farmers, become their beacon of hope?

There are signs of it in the city editorials, signs on the city office doors, signs in the new farmers' markets and curb-markets, signs of it in the wayside markets on country roads. A new unrest and dissatisfaction with "the city problem" is evident even in the city churches. And it has come at the very time when the nation seems to have surrendered to the city and abandoned the country home for the apartment in the narrowed street.

For this is the day of the city. Make no mistake about that. The Census of 1920 has had a great effect upon the minds of men. It proclaimed that the nation was predominantly a city commonwealth. The cities, so called, now own fifty-one per cent and more of the shares; that is of the souls, of America. No matter if the division is arbitrary—all places over 2,500 population being reckoned as cities!—the effect is the same. Americans read. They hearken to statistics. Say not that books do not influence them. Never again accuse them of being deaf to statistics. All the dull jokes about the futility of surveys, about "lies,—lies and statistics," have deterred none from hailing the predominant city. America, as Harry Lauder sang it and George Cohen waved it, hails the city. The city is America. Very well, so be it. As the Nordic theory dominates Congress and comforts the Ku Klux, so the illusion of the city penetrates to every crossroads of the United States. Graybeards in old crossroads stores wag their paws and baldheads in swivel chairs nod their domes, at the phrase "a nation of cities."

No matter if most of the towns of ten thousand, with all beneath them in size, are dominated by agriculture. No matter if we have eleven twenty-firsts of the arable soil of the world in the Americas and only one-fourth of its population. Hail to Chicago! The city has come.

What cities do, fascinates. They "do business." The very churches are now dominated by men who do business. The day of the evangelist has gone. And now we have forty men sitting round a table in an office building, "doing the Lord's business."

Half of them are ordained ministers and half are business men, but they meet in the precincts of the latter and the man who leads in the brief prayer at the opening is a layman; the discussion is all about salaries and building costs, budgets and assessments. The keenest business minds at the table in these master-gatherings of religious leaders, are the ordained; the devoutest are the business men. The evangelist has gone and the business man has come. Indeed the last of the evangelists to have a national hearing was no starveling but a shrewd business man; and he is said to have made his pile, bless him.

City churches are at present in the ascendant. At the very time when their pastors and official boards are most distressed they find themselves hailed as the nation's trustees of religion. Just when they have worn through the ideal of the institutional church, and when all those without a strong episcopacy to back them realize that it is no protection for the pastor's bent back, no stay against population shifts, they see the eyes of the nation looking to them as the high priests of church business. They have fallen from the level of Josiah Strong's humane aspiration. They have won Washington Gladden's fight against "tainted money" and are very tired. They have forgotten the human pity of Charles Stelzle. They have yielded to the "uptown movement" and are employing a "paid executive" to follow their people to the suburbs. Their opportunities are mostly found among the people who "will be self-supporting in five years." But they control the assembled wealth of the land at a time when the nation is felt to be in crisis.

Hail to the city! We of the little towns and of the open fields salute the city. In every denomination and Christian Association "the city men" control. They have earned their place. They fight: and all fighting men who do not love ease look to the city for the solution of crises. The city does not lie down and submit. Therefore farmers fear the city as antagonist and claim the city as a blood-sister in the modern battle against ignorance, disease, poverty and unbelief. Chicago says "I will," and New York says "I believe." Therefore every countryman, who has been fighting

dirt and darkness since time began, steps toward the city and offers alliance.

For the two elements in American life that believe and dare to hope for better things are the city and the farm. The village is content. "Main Street" is at ease. The little places where little people live do not care. They are neither hay nor grass anyway. They eat out of the hand of the farmer and dress after the alleged mode of the city man. They feel no need of change. The great unrest of the time passes over their heads. The places of five thousand down to one thousand in population have churches enough and it is easy to maintain them. Traditions as old as the mediæval village are theirs to inherit. They have not enough congestion to be ashamed. Ministers too old to care, or too young to know,—and all ministers' wives,—find in the little towns the satisfaction of life's dream of piety.

So these "strategic centers" of the nation's life, in which the past generation erected too many churches, willingly, as outposts for the men on the land to run to and be saved, these favorable locations for evangelizing the farmers, are enjoying themselves,—for farmers do not attend in any of them. They, too, idealize the city. But they were erected to Christianize the country. The farmers do not have the gospel. All surveys of religious activity show that the most neglected areas are those in the zones about the "leading towns" of America. "Main Street" does not lead; it exploits.

Country churches will have to look, for the next ten years, to the leadership of the cities. After ten years no man knows. Today there is a growing appreciation in the cities, among the executives who gather around big tables, concerning the farmer. His dynamic spirit is appreciated. His fighting face has impressed the man who sits in the swivel-chair; who has done some fighting himself and may do more.

Editorials are appearing in the "conservative papers" of the bigger cities, that are inspired by real rural sympathy and written—in recent years—with appreciation of the countryman's actual case. The mocking tone has ceased. The big men see that the nation is one. Markets in the city centers and market systems for the bigger municipalities are seriously regarded. Long reflection upon the rising cost of living, futile enough while they canvassed urban resources alone, were illumined by the war-experience. The farmer in all lands profited by that tragedy. In Europe alone he profited economically; he had for decades been esteemed politically. In America alone he has been impoverished by the results of the war to date;—but oh, how we have appreciated him intellectually. He is attending to the matter of political appreciation himself. Credit already is his,—all he wants. Co-operation has opened its offices in the sky-scrapers and dares to talk in terms of millions. "Community Councils," which he knows all about by experience, are trying their magic of democratizing city wards. Country overalls have become fashionable in doing urban chores. There must be something worth while about farmers, for they buy so many autos. One does not hear any more the ethical homilies about the folly of mortgaging the old farm to buy a car. Instead we behold the radio extolled as an invention not only interesting and "revolutionary" but "the solution of the loneliness of the farm." Loneliness!! The people who live in cabins and take up homesteads, the farmers in gossiping neighborhoods who raise big families and love to hear the squeal of hogs, are not the buyers of radios; but never mind, the radio is at least enlarging the imagination of the city people. The automobile has at least taken the farmer into town and brought the clerk out to sleep in the open and see the sky. The farmer and the city man have discovered one another. They are both worried.

Contrariwise, the literature of contempt, that spits scorn upon the small town, is written in cities and read in the country. Farmers have always despised the village and walked aloof from it as much as they could. The love of the land is virile and it welcomes the love of the city in its larger ranges. But towns and villages are old-maidish and senile. They are places for widows and old men. Some day the country people of America will find a way to subjugate the village to their use. But if we are to wait ten years for the change of the city's mind and the enlistment of its leadership in the interest of all the nation, we will have to wait fifty years, so far as present outlook can foresee, for the arousal of the village to leadership of the rural people. They are at ease. The wealth of the nation which is made on the farms, has to halt in the village and its droppings are enough for the people who live there.

American religious life will of course run in many channels, for the next ten years, but its leadership will be found in cities. Rural interests are already as much at home there as on the country roads and more than they are in the villages. In the little towns are no leadings, because they have no freedom for experiment. Custom and uniformity rule them, for so many little people live there that they will tolerate no departures from pattern. But the cities, with a few exceptions, welcome differences. They attract artists and permit them to cherish their pet peculiarities. They collect writers and inventors and give them scope. They employ executives and endure their tyrannies for the sake of what they can do to conquer nature.

Cities differ indeed. Some are merely Main Streets twisted into a labyrinth instead of laid out on right angles. But certain cities have already welcomed leadership of rural interests. Farmers have their head offices in Washington, Chicago and Los Angeles; their markets in Washington, Baltimore and Cleveland; their educational prophets departmented in New York; their religious hopes at work in Columbus, Denver and San Francisco. In about one in five of the cities the country people see a leadership. The rest are merely asleep and folded in upon themselves,—cities that imitate, that sulk, that arrogantly consume the products which they ruthlessly extort.

Religious bodies have not yet claimed the cities, in the degree in which other agencies of equal dispersion have appropriated them. Cooperatives possess Los Angeles. Farm Journalism owns Des Moines. The city market for a decade distinguished Indianapolis at a time when all America was looking for market leadership. But no area of country churches has yet secured in a city the like leadership, unless it be in certain of the Mountain and Coast cities.

By leadership I do not mean administration. For without sympathy administration is mere repression; or worse, it is prone to selfishness. Behold Chicago claiming the waters of all the great lakes for its drainage canal; declaring forsooth that if it is not given what it wants of the lake levels,—even if Niagara run dry, it will become a center of disease and a plague center for the whole Middle West! There is an argument like this in the administrative counsels of churches:—that the needs of the cities are so great that they must keep all "their own money" and ask that of the little towns besides, or they will become a moral plague-spot of the nation. No, administration is not the solution the country people need, for their national necessities. We offer the following suggestions.

There should be among city pastors one or more who champion the cause of country people. Among the pastors, I said advisedly, for the "paid executives" have their hands full erecting comfortable chapels for the city's new wards.

Some great preacher must speak of a land that could feed itself if it had a mind, and the hungry of all lands.

Then some city churches must awaken to the needs of the surrounding areas. Let them send forth their assistants to preach in little churches and welcome the people of the farms in their pews. Let them send also their laymen in delegations to cheer and hearten the farmers with a new fellowship which city men have learned as an art.

There must arise also bishops in due time who will love the country churches and promote them. At present all bishops exploit them. The city churches have declared their independence of the bishops, in those denominations that have bishops; and these high gentlemen are bishops now of country churches alone. They have whole counties as pocket boroughs. They vote country ministers in blocks. They tolerate no independence in their humble "preachers" and insist upon the greater subserviency, because they have elsewhere no obedience of any kind. The time must come when bishops will arise with a heart for the country like that of Henry Codman Potter for New York a generation ago. Then the country church will be ennobled by their service, as now they are degraded by their lordship. For all bishops are city men. The city is just the convenient place for the leaders to live. Now the country churches are mere quantities to be handled wholesale; then they will be seen to differ. One in five will be singled out for development as a community church; two in five to be combined while they sleep and one in five decently interred; only one will remain in the doubtful case wherein all now lie in the Bishop's mind.

In ten years let us hope that every city church will have one country church as its sister to be entertained, to be befriended, to be endowed. For the country church will stay when the city sister, so rich now and big, shall have died of "the shift of population." This will come about by the present process by which every city family seeks out a country footing, if it be only an acre, on which it can raise a garden and add to the food supply a few basketsful.

Ten years will show what is to be, whether America is to become a vast England, smoking with chimneys along all its rivers, its food-supplies brought in ships while its meadows are trodden by wild deer and its pastures grown up coverts for wild quail and woodcock; or whether she will love her lands and till them. Will she ever become like France, whose statesmen go from the Quai d'Orsay to train apple trees along farmhouse walls? or will she forget the love of the horse in the speed of whirring motors? That is the spiritual problem of America.

In Ezekiel's apocalypse and in John's there are beasts attendant upon the sublimest beings whom angels and saints worship. And in American religious life thus far the cow has played her part. The horse has stamped in the grove where farmers gathered for the revival. The domestic creature which we brought by a halter upon the earliest page of history has taken part in our worship of God. There is yet no evidence that we can have faith without intercourse with the creatures which help us produce food. The bad dream of the farmer is still that of Pharaoh,—lean cows that board with him are prone to eat up his pure-bred stock. The cattle on the thousand hills of the Middle Border states were indeed the Lord's, for they were taxed to build of their meat the meeting-houses in which men were converted. Their milk must pay for the continuance of the churches in the Dakotas, if there are to be any churches there for the next generation to worship in. Middlemen and manufacturers do not build the little churches in which American faith delights; for little churches fit our faith like a garment.

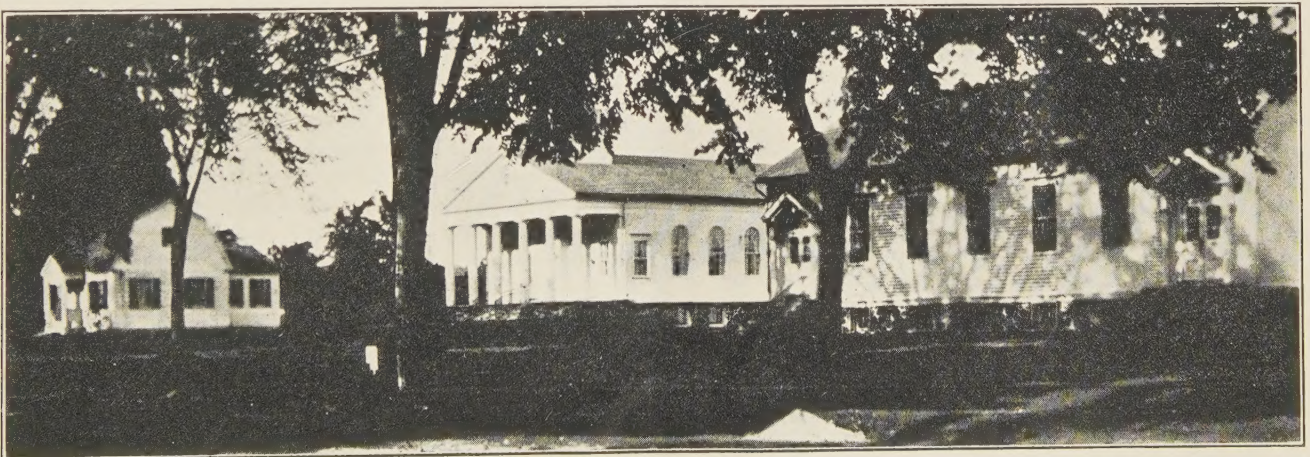
Come then, city churches, learn to administer the cow and the hog, for they have the raw materials of faith as the machine has not. You have given the country the auto and the radio; let us give you the spirit of the grasslands and the forests. You know how to plan and to organize: the farmer believes. He is a man of faith, as you are of order and precision. He needs for the next ten years the leadership you have monopoly of. After ten years we shall see.

GRANBY STREET, THE FAIR

NEW ENGLAND can go at the task of community centering with energy and distinction when she chooses. Witness the appearance, almost overnight, of this ideal community center in Granby Street, Connecticut.

When South Congregational Church burned down in 1917 the neighborhood lost also its library and social rooms. The church, which had served Granby Street for fifty years, was chief emblem of stability and energy in a farming and suburban section of six to eight miles radius, and as such assumed control in the crisis and deserves great credit.

It happened that a memorial library was being planned as a gift to the town by two of its residents, and with this as clue the church bought four acres, gave a portion for the library, the community house and a new consolidated public school, erected a beautiful little church and of the remainder eventually made a recreation field. The buildings were completed in 1918. Since that first year of building the civic club has established a hospital across the street.



On Granby Street, the Fair

The church at the focus of the community group "is a constant testimony to the beauty of holiness" (library to left, with school behind it; community building to right).

WORDSWORTH'S IDEAL COUNTRY PASTOR

The Rev. Robert Walker, 1709-1802

William L. Bailey

ALMOST undue attention has been given, in these days of a new era in the country church, to the exceptional man in the exceptional place. There is consequently all the more value in those broad scientific studies which display the average, and give us knowledge of the "rank and file." These being always the most numerous are always the most in need of such leadership as will reveal their fullest possibilities.

It might well be conceded that William Wordsworth would know a rural pastor when he found one. For although he pioneered the spiritual interpretation of Nature in our modern world, he was always deeply concerned with country people of all types. The Pastor, the Waggoner, the Reaper, and many another, are characterized at length, and especially in their spirit of life. Moreover Wordsworth appreciated to the full the importance of the Church, and one of his longest poems centres about the personality and life philosophy of a Country Pastor. That person was,—as the poet explained at length in a note which is almost a memoir,—the Rev. Robert Walker.

Wordsworth had come upon him in the Duddon River district since famous by virtue of the many Sonnets which its beauty drew from him. Seathwaite Church was located just where the brook of the same name broke in a rapid torrent into the river. Here Wordsworth found "The Pastor," "The Parsonage," and "The Churchyard among the Mountains" and was led to give expression to the spirit he found in these. It is the philosophy of Country Life in its relation to the Country Church that forms the greater portion of the "Excursion."

Walker was curate of Seathwaite for sixty-six years. This is probably the longest tenure on record. And Seathwaite was probably the smallest and poorest of the parishes in all the land. It was this, indeed, that led the poet to single Walker out and immortalize him in his Sonnets as a worthy compeer of the country parson of Chaucer. Musing on the meaning of this little country church in the rocky valley and on the life and spirit of its faithful shepherd, he wrote this,—a paean of the Country Church:

"Sacred Religion; 'mother of form and fear,'
Dread arbitress of mutable respect,
New rites ordaining when the old are wrecked,
Or cease to please the fickle worshipper;
Mother of Love! (that name best suits thee here)
Mother of Love! for this deep vale, protect
Truth's holy lamp, pure source of bright effect,
Gifted to purge the vapory atmosphere
That seeks to stifle it; as in those
days
When this low Pile a Gospel Teacher
knew,
Whose good works formed an endless
retinue:
A Pastor such as Chaucer's verse
portrays;
Such as the heaven-taught skill of
Herbert drew;
And tender Goldsmith crowned with
deathless praise."



One of Walker's chief contributions was as a conservator of spiritual value and sound traditions in days of great change and much doubt. It is so that Wordsworth introduces him in "The Excursion" as

"A Priest...before whose life such doubts
Fall to the ground..."

The outward events of Walker's life were simple enough, as of record, yet his achievements are little short of miraculous and the spirit displayed that of a saint. *Energy of character* is his title to fame.

Walker's life covered the eighteenth century save for a year or two. It was not an easy time for Rural England and especially hard for this poor hill parish of Lancashire. Walker was born sickly and hence, as the youngest of twelve children in a poor home, fated for the Church. Later in life he was a schoolmaster for a while at Loweswater, nearby, and by the assistance of a "gentleman" was enabled to prepare for "holy orders." On ordination, two curacies were open to him, one at Coniston, quite near, and the other in his native vale. This he chose, for it had a cottage-parsonage, and he had just married a domestic of the neighborhood, although the living had only five pounds of income. Even with the addition of another station twenty years later the income was never more than seventeen pounds per annum.

But it was precisely these characteristics of the charge that seem to have appealed to Walker. There were many such parishes but little better off, and there many country people in the land who depended for spiritual leadership upon the pastors of just such churches. He purposed to be one of the people: to live among them, and like them; he himself was of them and so was his wife. And it was so that Wordsworth found him and appreciated the spiritual genius of the man.

The achievements of this man in the art of living are almost incredible. Even from so limited a point of view as his personal fortune, he achieved no less a result than an estate of over two thousand pounds at the time of his death. And meanwhile he had raised and educated well and sent out to lives of prosperity and usefulness a very large family. His hospitality as a parish priest was famous, albeit the munificence of his Sabbath entertainment meant simple though plenteous fare during the week at home. In a very true sense, the life of this Country Pastor is an example of what the Master may have meant when he promised that "the meek shall inherit the earth."

His was a busy home and theirs a long day. He himself sat up late and arose early. In the middle years of his life, when the responsibilities of family and church were fully upon him, he was wont, while his family was at rest, to retire to a little room he had built on the roof of his house and fitted up with books, remaining there often till the next day was about to dawn. The industry of his home set an example to the poorest of the parish. Industry, cleanness, happiness were its high virtues. No railings, no idleness, no indulgence



or passion were permitted. Every child, however small, had its appointed task. He himself was among them, his own hands busy with the large spinning wheel, even while teaching and hearing lessons, working with them, but above all guiding their thoughts.

His garden was tended by his own hands. He had right of pasturage upon the mountains for a few sheep and a couple of cows. He rented two or three acres in addition to his own acre of glebe. And thus he took his place among his cottagers as one of them.

He regularly took his part in the interchange of work in hay-making and sheep-shearing. The only difference made for him was that he was accorded the compliment of the present of a haycock or a fleece! This because he was their parson, as well as a "first-rate hand."

Even after a mill came to the brook nearby his family dressed in homespun. His hearth burned peat procured from the moors by their own labor. They used rush lights, reserving candles for Christmas and special occasions.

Much of his success as a pastor among his people came from this. The distresses and embarrassment of his parishioners he served well by his remarkable talent for thrift and business. Yet he was no "divider" among them, but sought to embody, in his business service to them, a spirit nobler than the law or custom. And upon many an occasion selfishness, obstinacy, and discord gave way before the breathings of his good will and saintly integrity. Thus was materialism "cast out" of his parish. The economies of his own home were the economies of a Saint.

And as such his circle of influence was not confined to Seathwaite. Many a mother, it is said, far beyond the parish, was wont to tell a child of Mr. Walker, and beg him to be as "good" a man.

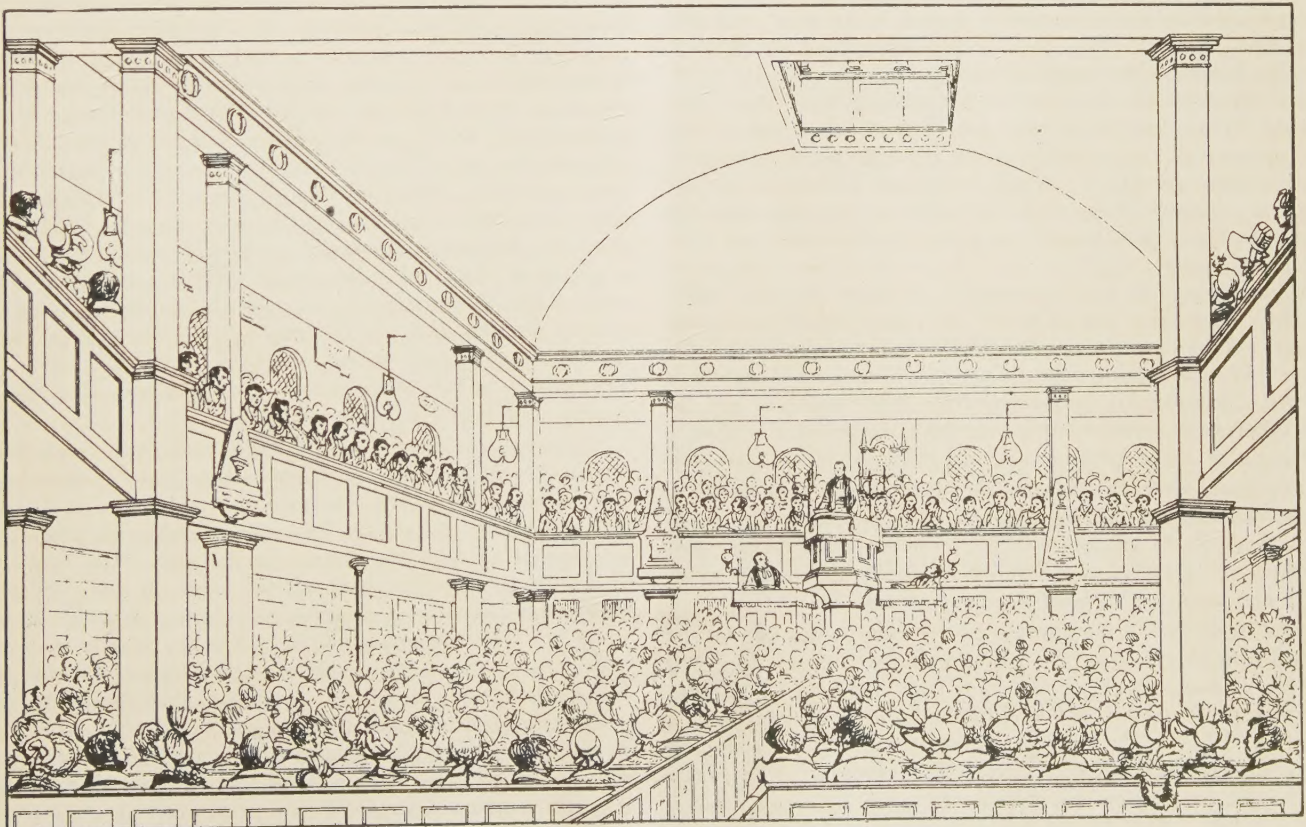
But truly he was of the sort to appreciate a Country Parish. He was a passionate admirer of Nature. He often spoke of Her as his Mother and himself as a dutiful child.

While engaged on the mountains it was his greatest pleasure to view the rising sun; and in tranquil evenings as it slid behind the hills he "blessed" its departure. He was skilled in fossils and plants: a constant observer of the stars and winds: the atmosphere was his delight, and he made many experiments in weather-lore. But all this he used for spiritual ends both in the instruction of his children and in his work for the cure of souls. The last night of his life, as was his custom, he still tottered to the door, leaning upon his daughter's arm, "to examine the heavens and to meditate a few moments in the open air." His last words were "How clear the moon shines tonight."

Walker had no ambition whatsoever to pass out of his valley into the artificialities of the larger world of place and preferment. And this, one may be sure, was not the result of personal legarthy. At bottom it came from his loyalty to the Church as a whole. He was very zealous for the Establishment, but largely because of the unity it gave to the community. On one occasion he refused to make a very profitable investment with a Quaker because it would give some material advantage to dissent. He used to boast that he had never had a dissenter in his parish. On another occasion he refused an added curacy because it would make his people feel that his heart was divided and produce a wrong spirit. This was in the days of multiple livings, and it would have added largely to his income, but he refused for a reason that, if more commonly the rule, would solve the circuit problem.

For he had a unique conception of the parish. It was something more than a geographic delimitation. He wished it to be the spiritual hearth and home of all who had ever communed there. Even to the end of his long life he regularly gathered there his own widely scattered family and as many others as he might to partake of the sacrament. And he took peculiar pride in the total of the distances they came and of the combined ages of the participants.

This was Wordsworth's ideal of a Country Parson.



A STUDY OF TYPICAL PENNSYLVANIA VILLAGES

Institute of Social and Religious Research

As a part of a nation-wide study of the American Village, the Institute of Social and Religious Research investigated 15 Pennsylvania villages during the spring and summer of 1923. These villages ranged in population from 525 to 1,663. Their total population was 13,818, and in the open country areas immediately contiguous to them there were nearly 24,000 additional persons.

The villages were chosen after consultation with the State College of Agriculture and the Commission on Comity and Missions of the Pennsylvania Federation of Churches. The suggestions which came from these two sources were remarkably similar.

As a first part of the study the Institute analyzed the Census data for each of these villages. This material was made available through the co-operation of the Federal Department of Agriculture, which is assisting in the investigation. It revealed much of value. In the first place, it was found that females predominated. For every 100 females there are only 90 males. It is to be expected, therefore, that females will predominate in the membership of the churches. As to age, three-fourths of the people were over 15 years. One-third of them were over 45. In the contiguous cities of Pennsylvania less than one-fifth of the persons have passed 45 years of age. The village is, therefore, a retreat of the elderly. One-tenth of the population of these places is made up of those who have passed into the sixth decade of their life, while in the cities of Pennsylvania less than 4 per cent of the population have reached this age. In these matter-of-fact statistics produced by the Census, we have, perhaps, one of the explanations of the conservatism of village life and of the over-churching which is so often found. The older people cling with tenacity to the rites, customs and liturgies to which they have been used for many years.

While some may regard this as a liability, the same Census facts also show what may be regarded as an asset, namely, that the population has been homogeneous and stable. The foreign born and the negroes together number a scant 1 per cent. Over 90 per cent of the inhabitants have been born within Pennsylvania, or the northern Colonial area. Of the mothers of the inhabitants, 88 per cent were themselves born within the State. What a contrast this is to certain western villages where only one-tenth or perhaps one-fifth of the mothers have been born in the place where their children are living!

Home-owning is a characteristic of these villages. Only a little more than two-fifths of the people reside in rented houses. There are 3.6 persons per home, or about one person more per home than was found in villages of New York State. Divorces are conspicuous by their absence, and on the other hand, one out of every eight women is a widow.

People in these villages are busy. Eighty-four per cent of the males over 15 are gainfully employed. This figure is higher by about one-sixth than the corresponding figure for New York State villages. Of the women, while 60 per cent of them are married, one-fifth of the total number are gainfully employed for at least part of the year.

This, then, is a brief glimpse of the people who are served by such institutions as the school and the church. Speaking simply of the church, it is found that in these 15 villages there are 67 Protestant and 4 Catholic congregations, a total of 71. In the contiguous open country surrounding these villages there are 95 Protestant churches. The grand total is, then, 166, or one church for every 227 men, women and children. This means 4.4 churches per 1,000 people.

It has been interesting for us to compare the churches in the villages studied with those in the near-by cities. It has been found for the village communities of New York and Pennsylvania, taken as a whole, that the church reached a smaller proportion of the total population than in any type of city community. In New York City there is one church for every 2,500 persons, and the churches reach 566 people out of every 1,000 over 15 years of age. In cities of from 50,000 to 100,000 there is about one church for every 1,000 inhabitants, and the churches reach 860 persons of every 1,000 over 15 years of age. In these villages and the surrounding open country areas, where there are nearly 4½ churches per 1,000 persons, only about 540 of those over 15 have been brought within the membership of any religious organization. In other words, the records of the village church and the total village community, strong though it is in some respects, show that it is less efficient than the religious institutions of our greatest metropolis which have to contend with all the distractions and temptations of city life.

Turning to an analysis of church membership in the villages, it is found that 57 per cent of the males over 15 years of age are aligned with the church, and about 69 per cent of the females. In other words, even allowing for the smaller proportion of males in the total population, the church does not reach them as effectively as it does the other sex.

Considering the total community, by which is meant the incorporated village and its contiguous rural territory, it is found that 60 per cent of the population reside outside of the boundaries of the incorporation. In proportion to the population, however, the church reaches the village people just twice as well as those who live in the open country. One reason for this lies in the fact that the village churches have by far the largest proportion of pastor service. Two out of every five enjoy the full time of a resident minister. Two more out of every five have a resident minister whom they share with some outlying congregation. It is the country churches, therefore, which sustain little more than a preaching service. It is not surprising, therefore, that four out of every five of the country churches have less than 100 resident members. Most of the 34 churches which have less than 25 members are also in the open country. It has been found by denominations which have kept careful records over a period of years that an average annual growth of 10 per cent in the membership is necessary to sustain a permanent church organization. The gain of these churches during the year preceding the survey was barely 3 per cent. One-third of the village churches and six out of eleven of the total number were found to be declining.

These are facts that seem to point to certain very definite needs. Preeminent among these is the need for an adequate evangelism. With all the advantages which the rural church has, it ought to be able to enlist as large a proportion of the population as does the church in the city. The facts show that it falls very far short of this goal. It does this partly because of the lack of program which its organization forces upon it. This organization is partly the result of the conservatism of its leading members and partly the result of the insistence by denominational executives that feeble and struggling churches be kept alive even though on a basis which gives no opportunity whatever for adequate cultivation either of those who are indifferent or of those who are newly come to a given community.

This situation has come almost to a point of crisis for the

church in the open country. As work within villages has intensified, ministers have more and more lost interest in the actual ministry to the contiguous rural area. The country dwellers and their churches have been abandoned to what Fate may have in store for them. The result has been an influx of Holy Rollerism, particularly in south central Pennsylvania.

Adequate evangelism, then, must be sustained and made effective through an adequate program of worship, religious education, and community service. The time to do this is *now*, not after churches have failed or succumbed to the influence of some wierd and emotional sect.

To accomplish this means comity, interchurch co-operation. One of the villages studied, nominated as "typical" by the Commission on Comity and Missions of the Pennsylvania Federation of Churches and the State College of Agriculture, has a church for every 80 inhabitants—18 of them all together, but only nine denominations are represented in these

18. Is it too much to ask that at least there shall be no competition between churches of the same communion? Yet it exists here and elsewhere. Eight of these churches have less than 25 resident members. Several are sustained by home mission aid. And yet less than half the people in the community belong to a church! Spiritually it is a lazy community, and one that is pauperized by the very overhead leaders who should rouse it.

In the face of such conditions, who can doubt the wisdom of the plans of the Pennsylvania Federation of Churches for comity and co-operation on a county basis? Who can refrain from aiding in the effort?

Is this not a situation, also, which calls for local action in the villages of the State by religious leaders in each community, in order that the retreat of the church from the country-side may be changed into a forward movement which shall once again make the rural church the dominant institution in the open spaces of the Keystone State?

VERNON CENTER'S SCHOOL OF MISSIONS

John Bailey Kelly

REV. TRYON DUGUID, the new pastor of the church at Vernon Center, was a young man not long out of seminary, alert, aggressive and not afraid of hard work. Unlike some men concerning whom it can only be said that they have a magnificent future behind them, he was on the threshold of his work and everything lay before him. What he lacked in experience he made up in vigor and determination and he was not unwilling to learn. His attitude toward new and untried methods was to give them the benefit of the doubt and put them to the test in actual experience. Not that he would embark upon anything which was palpably foolish but rather that he was willing to risk the experiment if there seemed to be a fair prospect of its proving a success. The older members of the congregation shook their heads and predicted failure, but they liked their young pastor none the less for his courage and initiative.

Mr. Duguid had been feeling very strongly the need for some systematic missionary education in his church. The people were altogether too self-centered and too self-complacent. They needed to know something of the spiritual situation in the world outside of Vernon Center. One of the methods that seemed to be most highly recommended for introducing this larger knowledge of the facts of life was the Church School of Missions. Several features of this plan appealed strongly to the young pastor. It seemed to be a definite move in the right direction. It frankly confessed itself as an educational project and was not ashamed to announce itself as missionary. Furthermore the plan contemplated enlisting the entire church (so far as it is possible for any plan to do so) in the study of the missionary work of the church. Since the conditions alluded to above were universal in Vernon Center nothing less than a church-wide campaign would really serve the purpose.

But would the Church School of Missions work in a country parish? Mr. Duguid knew that it had been eminently

successful in some of the city churches. He was not so sure that it would do for Vernon Center. He, therefore, wrote a letter to the Department of Missionary Education of his denomination to see what light it had to throw upon his problem and to ascertain the facts about the success of this plan in other rural fields. It was not long before he had a letter commending him heartily for his enterprise and offering every kind of assistance for the carrying out

of the project. "It is a mistake," said the writer of this letter, "to believe that the Church School of Missions is for the city church alone. We have on record scores of churches no larger than yours which have conducted very successful schools. Two churches in California with 127 and 123 members reported last year 15 and 16 classes respectively, while one church in New York State with only sixty members had 10 classes.

A missionary enterprise among the southern mountaineers of Kentucky where there are only forty resident church members organized its Church School of Missions on a community basis and reported 160 persons enrolled in its classes. A country church in Illinois with two preaching points and a sum total of 155 members conducted a School of Missions last year with seven classes, while a church in the open country in Texas with 143 members had fifteen separate classes."

It was evident from these facts that the plan was feasible. The only question was how to work it out in Vernon Center. The time was a matter that had to be determined and this in itself presented a problem. That the School of Missions could not be held in the winter was self-evident. This seemed to be the time favored in most of the city churches, but in this rural field condition of the weather and the roads would make the time inauspicious to say the least. Climatic conditions would be better in the summer time, but Mr. Duguid knew his parish well enough to know that this was the busiest possible season with the farmers and that even if

THE painstaking care spent on the organization of things as they are, of material as it exists, of such talent as is found in its confines, under a sort of general staff or strategy board is possible in any rural community.—Selected.

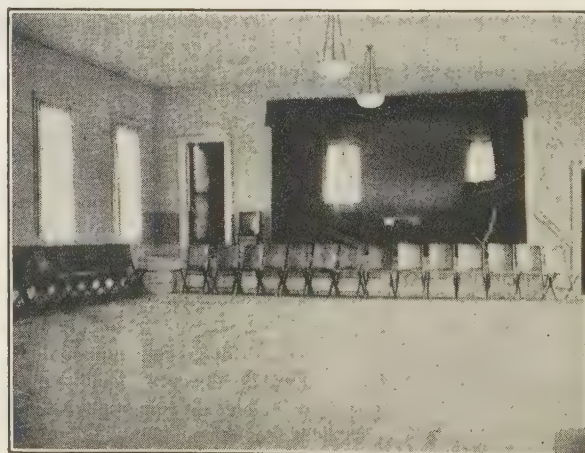
the school was held on Sunday they would be too tired from the arduous labor of the week to feel that they could give the extra time and strength. Besides it was essential that some of the members of his church should become leaders of the several groups and they must have time for preparation. November seemed to be the best month from the standpoint of Vernon Center. The summer would be over and the harvest would be gathered while winter would not yet have shut in. As a rule the roads were in better condition in November than in the spring. Mr. Duguid therefore determined to recommend November as the month.

The next problem was the question of the place. Should he hold the sessions at the church or in the homes of some of the members of the parish? The latter plan would have the advantage, provided the places were chosen strategically for making it possible for the people to gather in convenient neighborhood groups with less distance to travel. This seemed to be such a real advantage that he weighed it quite seriously. On the other hand he felt there would not be the same enthusiasm and incentive that would be present in a gathering of the whole group at the church. Moreover, if they met at the church it would be possible to open and close with devotional exercises and to have features of general interest after the work in the classes had been completed. Provided the time could be found when the people could conveniently gather at the church this would seem to be the better thing to do. A supper at the church where they might all sit down together for the evening meal might solve the problem of getting the people together. This might be done on a weekday evening or even on Sunday night. The labor of getting up a supper for Sunday night and the fact that it would require a second trip to the church on the same day made Sunday evening practically impossible. There was one other alternative, namely, to ask the people to bring their luncheon and eat at the church on Sunday after the service and to hold the session of the Church School of Missions immediately after luncheon. Over against this possibility he weighed the difficulties in the way. After eating luncheon people are apt to be sleepy and it might be difficult to stir the enthusiasm which he hoped to see manifest in the school. Moreover some people would be unwilling to sacrifice the hot Sunday dinner in order to remain for the afternoon sessions. All things considered, the plan for meeting on a week day evening seemed the best for Vernon Center. The Grange had an evening meeting, proving that it was possible to get people out even after a day's work. The church itself had an occasional supper for the sake of sociability and the people always took a vital interest in these gatherings. Why not combine the educational features with the social features of the church supper? Mr. Duguid had come to the conclusion that this was the best solution of the problem and determined to recommend the plan to his people accordingly.

Having solved these preliminary problems he proceeded to work out the details of his organization. It would be a mistake to attempt to do it all himself, not only because of the amount of detail that is involved but because he felt that it was important to place the responsibility fairly upon the church itself. The more people he could use in setting up the organization and making the plans the more would be committed to an interest in the program. He, therefore, began to canvass the situation as to what things would need to be done. First of all there must be leaders for the mission study classes. There would have to be at least four or five of these. The men's Bible class would furnish a nucleus for a group of men; the woman's Bible class would furnish a similar group for the older women. The young people should have a class of their own, and there must,

of course, be provision for the children. Those of junior age should have their own leader and the little children should have some one especially gifted in story telling. There would probably need to be others as assistant leaders and substitutes. And there must be committees of one sort and another to provide for the supper, to secure the text books and see that they were put into the hands of those who were to be enrolled in the classes. There should be a committee also to canvass the congregation and secure enrollments. Why not commit to still another committee the finding and preparation of the leaders?

Having laid out the work in this general way, Mr. Duguid next prepared to sell the proposition which he had been working out in his own mind to his official board. He realized that new ideas had to be broken gently to this organization. He had not been long in Vernon Center but experience had taught him several things. A series of personal conversations followed with some of the most influential men of the Board. In these conversations he talked with them about the plans which other churches were pursuing and met in advance some of the objections which otherwise would have come out in the meeting at which the plan was proposed. Frequent allusion from the pulpit to the importance of the missionary cause and the value of mission study also helped to prepare the way. He made it his business to interest the women of the church. They were well organized and would be ready for something of this sort he felt sure. Moreover the brunt of preparing the suppers would fall largely upon them. It was only fair that they should be enlisted at the very outset. He was not disappointed in finding them eager to participate in the plan. With this kind of careful preparation success was assured and the reader will not be surprised to learn that the Rev. Tryon Duguid's dreams were more than realized; that the attendance was larger even than he had anticipated; that the enthusiasm increased steadily and that when the six weeks were over and the school of missions closed the people voted it the most worth while series of meetings they had ever held and begged that the experiment might be repeated. Those who had been largely responsible for this success were more than gratified with these results. They had worked hard and they were tired but the effort was well worth while and they felt that they were more than repaid. What satisfaction is there that compares with faithful and successful service rendered to the cause of Jesus Christ?



On Granby Street, the Fair

The community hall, while controlled by the church, was erected with the funds from the un-churched portion of the community, and is the true center of Granby Street's secular life.

THE SUNDAY SCHOOL AT WORK

Department Edited by J. M. Somerndike



MAKING A NEW START

IT was the meeting of the Workers' Conference, or, as Elder Waring persisted in calling it, "The Teachers' Association," and the subject for discussion was, "How Can We Increase Our Sunday School Membership and Attendance?" The Superintendent himself had proposed this topic because for several months the attendance bulletin had been showing a decrease each Sunday in comparison with the record of the corresponding Sunday of the previous year. The pastor had begun to show some concern about it and on several occasions had made anxious inquiries of the Superintendent, but no satisfactory reason for the apparent decline of Sunday-school interest had he given. The teachers looked over the little groups that gathered about them each Sunday, wondered why Mary and Annie and Lucy were not in their places, but made no particular effort to ascertain the reason. The morale of the school was declining quite perceptibly. The spirit of co-operation and progressiveness was strangely lacking. The teachers felt it and blamed the Superintendent for not having any new ideas. The Superintendent blamed the teachers, and meanwhile the pupils were rapidly falling into an attitude of indifference. The Superintendent realized that something must be done to reclaim those who had fallen away, for, he argued, if this condition is not remedied, the Sunday school will die, and if the Sunday school passes out of existence what will become of the church and the community? He began to have visions of the community without any church or Sunday school, with a breaking down of moral standards, Sabbath desecration, godless homes, and the lives of boys and girls controlled by evil impulses and passions. The picture was too awful to contemplate.

But as he considered the remedy that must be applied, this anxious Sunday-school Superintendent was brought to the realization that there were two very practical ways by which the difficulty could be corrected. The leaks must be stopped and new recruits must be enrolled. As he laid the matter before his officers and teachers he dwelt at length upon these two lines of effort. How could the leaks be stopped? The Superintendent could make the service of the Sunday school more attractive and he could awaken a new interest on the part of the young people by giving them a part in the work. He had heard that in many Sunday schools the young people were permitted to conduct the opening period of worship under proper guidance, leading in prayer, reading the Scripture lesson, and selecting the hymns. By doing this they were made to feel that the Sunday school was being conducted for them and not for the

sake of going through a certain order of exercise in which they found little that was adapted to their special needs.

Again, he had heard of other Sunday schools into which missionary instruction had been introduced with a regular missionary topic once a month, with missionary letters read to the school, missionary stories told, missionary posters prepared, missionary book-reading contests, and with occasional missionary tableaux and pageants. Stereopticon slides were being used also, to convey information concerning the work in different mission fields. Special days were observed, such as Children's Day, Christmas, Easter and Thanksgiving Day with special exercises and offerings for work in special fields. This led to correspondence with missionaries, the preparation of Christmas boxes and the sending of literature and other equipment to the missionaries.

"What about this plan of the organized class that is recommended by our denominational Sunday-school headquarters?" inquired Miss Jones, teacher of a class of twelve girls of high school age who were becoming very indifferent toward the Sunday school and whose attendance record was alarmingly low.

"I don't know much about it," replied the Superintendent, "but it is worth trying. Over at Pleasant Hill they have all their young people's classes organized. They meet once a month for a social evening, and they are engaging in different forms of community service, besides pledging themselves to attend the church service as well as the sessions of the Sunday school. Why not start by organizing your class of girls, Miss Jones?"

"Well, there are plenty of things we can do both for the church and the community, and I believe my girls would undertake such an organization with enthusiasm. I am going to call them together next week at my home and tell them about it."

"And I'll do the same with my boys," said Mr. Williams whose class had been showing signs of dwindling away.

"Now let us elect a Missionary Committee to take care of the missionary instruction and to look up the best methods and material," proposed the Superintendent. The Committee was elected, the Chairman being one of the leading members of the Women's Missionary Society, who was zealous for the missionary cause, not a novice. They were instructed to prepare a missionary program for the first Sunday of each month besides arranging for special days.

"That's all very well as a method of stopping the leaks, but what can we do toward increasing our membership by enrolling some of the boys and girls in our town who do not

attend any Sunday school?" queried the Superintendent.

"Let's send out a printed invitation announcing the hour of the Sunday-school service and extending a welcome to all who will come," spoke up Mr. Ketchum, the town dry-goods merchant who thought that people could be brought to Sunday school by the same kind of advertising methods that he used in bringing people to his store for bargain sales.

"No, we will never reach them in that way," said the pastor. "This is a task that requires personal work on the part of parents, teachers and pupils. The first thing we must do is to enroll every boy and girl in the families belonging to the church; and while we are doing that we had better enroll the parents too, as members of the adult Bible class, or the Home Department."

"And put the babies on a Cradle Roll," suggested Mrs. Roberts, the teacher of the Beginners' Class, who had been reading about the Cradle Roll Department in the Beginners' Department handbook that she had recently bought at the Sunday-school headquarters.

"Of course, we ought to have a Cradle Roll," agreed the Superintendent. "Mrs. Roberts, will you act as Superintendent of the Cradle Roll Department?" he continued. "Indeed I will," she replied with more enthusiasm than she had shown in all her previous association with the school, "and I'll send for the supplies right away."

"Now we must do something to replenish our classes of young people," said the Superintendent. "Suppose we form a committee to plan for a canvass of the entire community, making a list of names of all the boys and girls who do not



Recruits for the Home Department and the Cradle Roll. How many scattered homes are within reach of your church, to which you could minister through the Home Department and the Cradle Roll?

now attend any Sunday school. Then we can divide the names among the teachers and pupils asking them to extend a personal invitation to each of these young people and carry on a follow-up campaign throughout the Fall and Winter."

"Why not have a contest between the boys and girls and award a prize to the side which brings the largest number of new pupils during the next three months," suggested the pastor. "That's a fine idea; we'll try it," responded the Superintendent.

So they continued their planning and before they adjourned the meeting everyone was enthusiastic and eager to get to work. They began to realize that "where there's a will there's a way," and that when the Sunday school spirit, the spirit of energy and service takes hold of people they will find strength and power to succeed in every undertaking for the enlargement of the school and for the increasing of its efficiency.

The problems of this school are the same as those of hundreds of other schools that fall into a rut and lose the spirit of united aggressive service. If only one person catches the vision and can impart his vision and enthusiasm to others, new plans can be launched and the co-operative support of the entire organization enlisted. The Sunday school cause needs leaders who can see opportunity for larger things and who will think through the problems of their individual schools, finding a way to adapt the various improved methods that are available to their local situation. The beginning of the Fall term is a good time to make a new start. Rally your forces, and plan for an advance during the coming year, in every department of your school.

MAKING THE BEST USE OF SUNDAY

SUNDAY has the very greatest value for religious education. It should be regarded in the family as the best day of all the week. It is the day when the family can be together as is perhaps impossible on the other days of the week, and when the family life reaches high tide. If the spirit of the family is genuinely Christian it will find its truest, finest and happiest expression on this day.

"The children who are old enough will, of course, go to Sunday school. If fathers and mothers think so little of Sunday school that they interrupt attendance for any light reason, they not only deprive the children of the religious education they would receive at the Sunday school but they create an impression in the minds of the children that Sunday school does not amount to much, and naturally that religion does not amount to any more.

"It is most important, too, that the children who are old enough should attend the Sunday morning service for worship. The family should go together to the church to worship God as a family. If the children go only to Sunday school and to special children's societies, they do not have the opportunity to grow up in the corporate life of the Church itself.

"In general, the best things ought to be saved for Sunday

use. The best picture book carefully kept to be enjoyed only on the best day; the stories which the children enjoy most told that day; and so on. A walk with father or mother, or the whole family together if possible, will not only provide a fine opportunity for getting acquainted but more directly for religious education. The younger children may have the Sunday-school lesson papers read over to them. The older children may be encouraged to do any handwork or notebook work which has been assigned to them in connection with the Sunday-school lessons. Many interesting Bible games are available, and may be secured from any religious publishing house. It has already been suggested that the best stories may be saved for Sunday. Very often when it is not possible to have a regular story hour during the week, it will be possible to have it on Sunday. Children will keenly enjoy an hour of singing, if father or mother join the group and lead them in singing the hymns which they all know. If, in connection with the singing, Bible stories are told, the children will look forward to the hour with the happiest anticipations." (Quoted from Bulletin No. 3, "Religious Education in the Family," free upon request. Address the Department of Home and Church, Board of Christian Education, Witherspoon Building, Philadelphia, Pa.)

FROM OUR STUDY WINDOW



NUNC DIMITTIS

THIS is the last number of HOME LANDS which will be issued as a separate publication. HOME LANDS began its modest career a little more than five years ago. The Department of Country Church Work of the Board of Home Missions undertook its publication, not as a piece of formal propaganda or as an organ for the promotion of the Board's country work, but as a contribution to the understanding of the country church. The Board believed that there was need for a publication which could give voice to some of the aspirations and achievements of country life and the church and which could throw light upon some of the problems requiring solution.

Almost every phase of country life except the church has developed its peculiar channels of publicity. The church is the most widely extended and, in the thought of many, the most important institution in the country. There are over 100,000 town and country churches engaging the interests and affections of many million people. That the church is vital to the development and maintenance in the country of high ideals and standards, no one will deny. It merits our best thoughts and efforts to organize and conduct it on the highest plane of efficiency and to keep alive in it the hope and spiritual power which will make it a vital force in the directing of country living into the paths of righteousness and prosperity. It is a matter of deep and general concern that so many country churches have been following a descending trail, have been declining in strength and influence.

No one who has followed the discussions of the last dozen years can have failed to mark the very real change which has taken place in our attitude toward the country church. Very generally our denominations now accord it the consideration which its importance warrants. When the County Life Movement first began to take formal shape, there was a note of pessimism running through all its discussion of the church. Failures of the church were measured and described and dwelt upon. This was necessary. We have had to go about the task of reconstructing our whole policy with respect to our rural churches. But the note of pessimism is giving way to the note of optimism. In a thousand communities the country church is finding anew the way to mold powerfully the living and thinking of its people.

HOME LANDS was undertaken as a contribution to the understanding of this whole situation and in the hope of arousing country ministers and country people to the full possibilities and needs of their churches. The editing and publishing of it has been a labor of love, a labor made light and pleasant by the cordial response and more than generous co-operation of many loyal friends. The HOME LANDS family has seemed a real fire-side circle to its editors. We take

this opportunity of offering sincere and hearty thanks to all whose co-operation as contributors and as patient readers has made its continuing existence to this time possible.

This is our "swan song"—our "nunc dimittis." For some time past it has seemed increasingly difficult to continue publication as a distinct periodical. HOME LANDS has, of course, never been anywhere near self-supporting. It was not expected to be. But it has not been possible with the means at hand to undertake the wide-spread promotion necessary to justify continuance by a large constituency.

A number of years ago, the American Country Life Association was organized to bring together for discussion and mutual helpfulness men and women interested in the various lines of rural welfare. A year ago the Association secured the able services of Mr. Henry Israel, for so long associated with the country life work of the Y. M. C. A., as its full-time Executive Secretary. Under his direction, the Association began the publication of a *Country Life Bulletin*. This Bulletin has so far confined itself largely to the review of currently published material on country life and to the record of outstanding events in the rural field. It seemed desirable and entirely feasible to consolidate this Bulletin with HOME LANDS and to continue the joint publication under the auspices of the American Country Life Association. HOME LANDS has never been denominational in its point of view and its sphere of interest was never confined to the church. The American Country Life Association is concerned with the church as with all other phases of country life. The Association's next annual meeting, scheduled for November, is to devote itself to the theme of "The Religion of the Countryside." The merger, therefore, seems a timely gesture.

The present plan is for a journal of approximately the size of HOME LANDS bearing the title "Country Life Bulletin-Home Lands Continuing" and to be published monthly except in July and August. The first issue will be dated September.

The *Country Life Bulletin* has had the subscription price of one dollar a year, whereas that of HOME LANDS has been fifty cents a year or three years for one dollar. HOME LANDS, however, has published but six issues a year and the *Country Life Bulletin*, ten. In effecting this merger, the Country Life Association very generously agrees to send the new publication to all present HOME LANDS subscribers for the full term of their present subscriptions. Further, it will accept renewals from HOME LANDS subscribers at the present HOME LANDS rate up to September first.

We bespeak for the new bulletin the heartiest co-operation of all HOME LANDS readers. We are confident that under Mr. Israel's able editorship they will find it an exceedingly stimulating and helpful, as well as interesting, periodical. We are glad to transfer our torch into such capable hands.

OUR BOOK SHELF

RURAL SOCIAL PROBLEMS, by Charles Josiah Galpin. Century Company, 1924. \$2.00.

THE Century Company announces the publication of a series to be known as "The Century Rural Life Books," Dr. Galpin to be the editor. Nine of these books are already planned for and others are to be announced later. It is intended that the series shall cover every important phase of the human side of farming and country life. Dr. Galpin's book named above is the introduction to the entire series. Each chapter opens the discussion of a problem which will later be treated in detail in one of the books of the series.

This is the kind of a book that spoils a reviewer's day. Once begun, it has to be read. Dr. Galpin is more than a sociologist. He has the insight of a novelist and the imagination of a poet and something of the literary style of both. The book is delightfully written. In method, it is sketchy. Parts of it seem to be only a series of random impressions. But it sets forth the human elements of country life more unerringly and graphically and, withal, more interestingly than any book which we have read in this field. The student will find in it that suggestive treatment of problems which will repay careful study. The more casual reader who desires compact, simple statements will likewise find it admirably adapted to his needs.

RURAL TEXAS, by William B. Bizzell, Macmillan Company, 1924. \$2.50.

THIS is the fourth volume to appear of the Rural State and Province Series, edited by Liberty H. Bailey. In general form, it is similar to its predecessors, *Rural New York*, *Rural Michigan* and *Rural California*, which were reviewed in an earlier number of HOME LANDS, but to the present reviewer it seems more interesting and readable than any of the others. Its theme is to analyze the agricultural resources and rural life conditions of Texas. Texas is such a great and varied state that its full treatment within the limits of a single volume must at some points seem inadequate. The book as a whole, however, does what it was intended to do, that is, it gives a clear picture of the character of the state and its natural resources, its industries, the course of development and the present status of its agriculture, and of the social and institutional aspects of its country life. Its form is convenient for reference, its style is sufficiently readable and it is provided with a certain number of suggestive statistical appendices.

THE REAL TROUBLE WITH THE FARMERS, by Herbert Quick, Bobbs-Merrill, 1924. \$2.00.

HERBERT QUICK needs no introduction to any reading public. Both as novelist and economist, he has won himself a secure place. In this volume he addresses himself to causes and remedies for what he terms the "agony" of agriculture. This "agony" he describes as not a thing of today only, but as a gradual development over half a century which is simply manifesting itself now in unusually acute form.

A fair proportion of the book is devoted to the consideration of various remedies proposed for the economic betterment of agriculture and their rejection as absurd or as, at least, only palliatives. The protective tariff as a measure of relief for the farmers, he regards as a fraud. The provisions recently made for more adequate credit for farmers seem to him of far less importance than to find some way farmers can get out of debt rather than into it. Proposals to regulate prices by holding crops off the market do not appeal to him. Crop diversification he favors as essential to good farming, but he does not regard diversification as a

remedy for the present economic crisis. He regards the existing freight rates as a crime and thinks that government ownership of transportation facilities is inevitable, though he would avoid it if possible. Co-operation interests him, but chiefly as an evidence of the economic agony.

None of these things he contends touch the fundamental difficulty. "When we come to land values, we come to the vampire which is really the basic trouble with the farmers." He argues that the artificial and speculative inflation of farm land values is the controlling factor in the present situation. It is this that is responsible for the great increase of tenantry. In most of our richest districts close to a majority of the farms are under tenantry, while many other farms are virtually under tenantry by reason of the fact that they are mortgaged for all that the security will justify. So that, in actual fact, he maintains the vast majority of farms of the United States are tenant occupied. The fundamental need as he sees it, and the fundamental remedy, is cheap land. He recognizes the great difficulty of securing cheap land again, but regards this as a question which must be answered if farming is to be saved from its economic agony. He sees only two ways in which this may be brought about. One is by a process of land nationalization. This he does not support. The other is by a system of taxation so distributed as to take the burden from every other form of property except farm land values. An exclusive land value tax, he thinks, would take the element of speculation out of land ownership and would have the effect of making land cheap. All of the unearned increment on land would be absorbed by the state in the form of taxation.

Whether or not one is entirely convinced by this argument, the whole discussion is stimulating and suggestive. Certainly the problem to which he calls our attention so graphically is vital to the welfare not alone of the American farmers, but of the entire nation, and some adequate solution must be found for it.

DIAGNOSING THE RURAL CHURCH, A STUDY IN METHOD, by C. Luther Fry. Doran (for the Institute of Social and Religious Research), 1924. \$1.50.

ONE may offer this book the praise that is accorded some sermons, that it has a great theme. Nowadays it is only the statistician who may assume to speak with finality. Whatever else it may lack, this study has finality. Truth is disclosed in a mathematical formula and a statistical coefficient displaces descriptive analysis or argument as the sure guide to certainty.

That this study will be of interest to statisticians for its methodology, goes, we would think, without saying. That it will greatly interest or enlighten church workers or those "Board Secretaries" whom it so gently chides and so condescendingly advises, we have our doubts. "Board Secretaries," we might add, is the author's synonym for uninformed and non-statistical church officials who are supposed to be quite ignorant of the newer discoveries regarding rural conditions.

The book has a good deal of real merit. Certainly the exact measurement of church activities and attainments is a process to be encouraged. The merits of the book seem to us, however, to be obscured by the rather uncritical use of some of the material, by the failure to recognize that statistical measurements may not always reveal all of the facts of a given situation, and by the author's habit of setting up straw men and elaborately tearing them down. There is no real need of so carefully disposing of practices, conclusions and arguments which practically no one maintains, or to arrive with much labor at conclusions which are and have long been truisms of church administration.

For example, it is established that per capita contributions for church work are directly affected by economic prosperity. The recognition of this fact is fundamental in all Home Mission work. In like manner, Boards are admonished not to regard per capita contributions as an indication of religious interest except where economic conditions are comparable, and not to make benevolent assessments on a flat per capita basis. Since most Boards do neither of these things, we may regard that as unanimously adopted.

Using average farm values as an index of prosperity, the author establishes the fact that church members in poor counties give much more in proportion than in richer counties. This is explained in part by the fact that the standardized and somewhat limited program of the rural church does not make relatively as great demands on the wealthy churches as on the poor ones.

There is a real point here, which illustrates how arbitrarily we have limited our conception of the functions of the church and of what constitutes an adequate equipment and program. The discussion loses something of its significance, however, because of the character of the material on which it is based. The particular group of sample counties from which the data are drawn are hardly typical from this point of view, since a very large proportion of those in which the farm values are high are western and southwestern counties, where the general state of the church is below the average, while the majority of the poor counties are those which have a well-developed church life. But the religious differences here do not, however, arise from the economic conditions.

The author demolishes the argument that the percentage of population included in the church membership is an index of the degree of interest manifested by church members. To be specific, he avers that if sixty per cent of the population are in the churches, that does not prove that the individual members are ten times as interested as where only six per cent are members. Assuredly not. It is inconceivable that any intelligent person ever maintained the contrary. This does not, however, bear even indirectly upon the ordinary use which is made of figures as to the percentage of population in the church membership as giving a reasonable index of the general influence of the church with the entire population and of the general stability of the church's establishment.

It is argued that attendance upon church services is a more significant indication of church strength than membership. Undoubtedly this is true with certain reservations. A decline or an increase in church interest manifests itself much more quickly in the attendance than in the membership, but the author attaches rather too much importance to what he calls "monthly attendance interest" and which he puts forth as the "new yard stick" with which to measure churches. In this Board we have had considerable experience with this new yard stick, having used it for years for certain types of enterprises. It is a valuable measure when used on strictly comparable churches which, in view of other available community facilities, ought to develop similar types of program, but, used as indiscriminately as he uses it, it is highly misleading.

The real merits of the book may be summed up as, first, the emphasis on the importance of taking into account economic factors in their bearing on the ability to give; second, its emphasis on the importance of careful statistical analysis of membership and attendance in relation to all contributing factors; and, lastly, its evidence that there is in fact an alarming slump in church attendance and church interest and that our more or less stereotyped church program is un-

equal to the task of enlisting the full measure of support of which church populations are capable.

The Indiana Survey of Religious Education, made under the direction of Walter S. Athearn.

VOLUME I. THE RELIGIOUS EDUCATION OF PROTESTANTS IN AN AMERICAN COMMONWEALTH. Doran, 1923. \$5.00.

An analysis, begun by the Interchurch World Movement and completed by what is the Institute of Social and Religious Surveys, of the present state of religious education in Indiana, but equally useful to religious leaders throughout the country who desire to face the facts in the preparation of a thorough program. Part One gives the history of the survey and the recommendations coming out of it. Part Two discusses the church school buildings of Indiana. Part Three deals with the local organization and administration of church schools, Part Four with child accounting, Part Five with teachers and supervision of teaching, and Part Six with the overhead supervision and promotion of religious education.

VOLUME III. RELIGIOUS EDUCATION SURVEY SCHEDULES. Doran, 1924. \$5.00. (A reprint of the schedules used in the preparation of Volume I above.)

CHRISTIAN LITERATURE IN MOSLEM LANDS. Prepared by a Joint Committee from the Foreign Missions Conference of North America and the Institute of Social and Religious Surveys. Doran, 1923. \$3.50.

"A study of the activities of the Moslem and Christian Press in all Mohammedan countries" which reveals a growing demand of reading matter such as may bridge the gap between East and West by "a literary approach to our Moslem brethren."

THE NEGRO FROM AFRICA TO AMERICA, by W. D. Weatherford. Doran, 1924. \$5.00.

A thorough history of the conditions of negro life in America, tracing its African roots and drawing a comparative picture of conditions in the West Indies. The author is a Southerner, President of the Southern College of Y. M. C. A. S., and is described as "one of a growing group of Southern white men who are intelligently active in showing white and colored people how many vital interests they have in common."

Of the farm demonstration work in the South, he says: "The heroic struggle which thousands of negro farmers are making to buy their farms, get out of debt, build better homes, and improve their methods of farming would make a volume more fascinating than any novel. It is a romance of real life."

And of the Negro's religion, "I have often felt that the acid test of Christianity in the South is the question of race relations."

THE ST. LOUIS CHURCH SURVEY, by H. Paul Douglass. Doran (for the Institute of Social and Religious Surveys), 1924. \$4.00.

The problems of the city church are illuminated by the study of the St. Louis Church, as to equipment, organization, co-operation with neighbor churches, service to the community and population movements as they affect the church. This study, the author states, "leads to a profound appreciation of the average church."

THE STATE OF THE NATION, by Albert J. Beveridge. Bobbs Merrill, 1924. \$3.00.

THE SYRIANS IN AMERICA, by Philip K. Hitti. Doran, 1924. \$1.00.

WORKERS' FORUM

FOR THE INTERCHANGE OF OUR PLANS AND SUCCESSES

SUCCESSFUL RURAL FEDERATION

ELEVEN years a federated church, *Goleta*, California, renders a good account of itself. In a hamlet of two hundred people, seven miles from Santa Barbara, the church draws members from a distance of ten miles. This bungalow church on the coast highway is often mistaken for a residence, but it seated 160 people last Easter Sunday. Its capacity was two rooms and there was a debt on the property when Rev. John S. Niles took up the work of pastor in the fall of 1915. A Guild hall has since been added, with assembly room, class room and kitchen. Next door to the church is a well-furnished manse, and the whole is now clear of debt.

During the year 1923 five new members were received on confession and eight members dismissed to other churches by letter, making the net membership 84. The total expenses of the year were \$2,237.06, of which \$504.60 was disbursed for missionary and benevolent objects. While the pastor belongs to Santa Barbara Presbytery, the church is independent, the members drawn from seven or eight denominations. The benefiting organizations are such as the American Bible Society, Federation of Churches, Mission to Lepers, etc. The missionary society enrolls an equal number of men and women, and attendance at their monthly meeting is twenty and up.

THE WARP AND WOOF OF SUCCESS

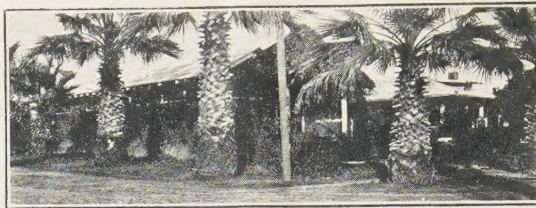
A PROBLEM requiring local study and tactful handling is that of minimizing the harm done by competitive attractions in an Adirondack summer resort which has two movies on Sunday nights and a growing frivolity among "the younger set." Both boys and girls from 14 to 16 years old ape "the bad boy" and the summer visitor, smoking, swearing, swaggering. The minister in question is trying gradually, without attempted revolution, to draw a more definite line between the right and the wrong or questionable, but he finds that his older, dependable young folks graduate and move to the city faster than these youngsters can be developed into worthy successors.

ALLISON, Colorado, celebrated Memorial Day with a joint Patriotic Meeting,—the Grange and Church combining. The local minister delivered the address, "In Memoriam," and sports were the order of the afternoon.

HERE are described two feature meetings for spring, which indicated the way in which Vardy Church lives and moves and breathes in identity with its constituency:

"One Wednesday night was given over to a *Farmers' Prayer Meeting*. At this time we remembered the farmers of the land in prayer. We spoke about the soul, seed, and soil, that all need to be cared for at this time. In closing we showed pictures of farming methods in other lands.

"A Sunday afternoon was given over to a *Seed Sowers' service*. We made this a time to remember that God gives us all that we have; that our work as farmers was a helping of God; and that we should be sure to give God a return for His share in the work. We ended by asking that a certain part of the field be set aside for God. Several promised to try it out. Then flower seeds were given to all who promised to share their blossoms with the church by placing them



Palm-girt Federation at Goleta

in church at times of service. Over forty packages of flower seeds were given out in this way."

THE summer slump is combated in an upper Michigan town by carrying the evening church service out to vacationists at the nearby lakes. In an Idaho town the stay-at-homes are treated to evening services in a grove.

THE real spiritual dynamic in the country field of New Bethel, Tennessee, is the weekly prayer service held each Saturday night in someone's home. The jazz type of country church music has given away, the pastor reports, to standard Gospel hymns.

CONGREGATIONALISM ON THE MAP

DR. MALCOLM DANA, Director of Rural Congregational Work, has been developing the Larger Parish under the brow of the great Roosevelt Dam. The program of the Salt River Associated Parishes has been drawn up as follows:

1. For fellowship between the leaders and people of the four valley churches.

2. For regular meetings to be held at stated intervals, when leaders, ministerial and lay, may talk over the work of the entire valley and make plans for a comprehensive and statesmanlike occupation of needy and strategic positions.

3. For securing co-operation between the four separate parishes in an enthusiastic team play, which shall produce a real denominational consciousness, pride of being, and feeling of a sense of mission.

4. For the discovery of talent and leadership to be used in an interchange of services which shall bring a sense of loyalty to, and part in, the whole program of Congregationalism in the important Salt River Valley.

5. For the planning and carrying out of specific programs of religious education, evangelism, and social service with the use of the same corps of workers trained for the task.

6. For the securing of equipment to be owned in common and used for the good of all.

7. For imparting to co-operating groups a consciousness of being a part in as large, important and vital a work as that being done by any of the other and larger churches in the valley.

8. For the putting of Congregationalism on the map in Salt River Valley and giving a demonstration of ideal co-operation possible between somewhat isolated Congregational churches and people in a common drive, for the imitation of others and of the denomination as a whole.

WE have to mention Troutlake, Washington, every so often. Ernest A. Reed is always "readable." Out of a most successful Farmers' School in January is to grow a demonstration in soil fertilization. Eighteen farmers signed up to put an acre of ground under cultivation, under the direction of Washington State College. The permanent committee appointed by the school consisted entirely of Presbyterian church members and officers.

Mr. Reed goes on to say:

"We are endeavoring each month to have at least one special day with special services that make an appeal to those outside our regular constituency. Thus in April we stressed Easter and Communion. In May we stressed

Mothers' Day, with an evening service. This plan very nearly fell through, for the sawmill, one of our local industries owned by our Elder R. E. Woodruff, caught fire and burned down. All of us were fighting fire, from 4 A. M. until 11:30 A. M. when we were able finally to get it under control. This cannot mean much to you, unless you realize that we have no fire fighting apparatus, and but very little water, absolutely no pressure. We fought with the old time bucket brigade. Anyway it nearly spoiled our morning service, and we put it over until evening. We had some of the old time mothers on the platform, special music and a special Mothers' Day sermon. Our attendance was 68, pretty good for a place where one big problem is the Sunday evening service.

"On the 18th we had a visitor representing the Washington Children's Home. That was also made an outside appeal and was well attended. We are very busy these days putting on a survey of the whole valley. We hope that this will reveal so much to us that it will mean a real forward step."

DISCOURAGEMENTS

MONTANA is a land that exists largely on future hopes. Here, for instance, is a church placed where "a more pagan community could hardly be imagined" and itself "rent by factions cross-wise and vertically." Cause,—a too-indulgent former pastor, a careless people and a few self-seekers. Doubt as to the possibility of saving the pieces. And yet work for the children and young folks thrives like cactus in the desert, and there is no other agency to save the lost. In the rural district lies its strength. But summer is a distracting time up this valley. Those who do not go fishing or picnicking on Sunday are by force of necessity hosts to others who come to visit them with little or no warning. The farmers, however, seem to appreciate the privilege of worship more than do the townsmen.

IN SUGGESTION

WHEN doctors say "No hope," it is time for the workings of faith. A contemplated church death last year up on Lake Erie did not come off. We hear of larger congregations all the time, Christian Endeavorers walking four or five miles to their Sunday morning meeting and appropriating the Town Hall for their own. The two teams, boys' and girls', have fitted it up as a basketball court and plan to add to its usefulness by soliciting books for a library, and converting the next door lot into a croquet and tennis field. And there is a Men's Organized Class, the first of its kind in Huron, which is taking an interest in local affairs needing betterment.

"The attendance on Children's Day proves that we have the people with us if they will only come out. *Personal calling will do it.*"

"There seemed to be a distance between the new minister and the congregation, which we could only bridge through a united spirit of worship, and this was done, resulting in a better understanding of each other and of the work ahead."

"...the county newspaper carries a column of *Church Notes* every week, edited by the pastor. We believe from the past year's experience that this newspaper activity, which

entails considerable work, is nevertheless one of the best ways of reaching those outside the church."

"*Young People's Auxiliary* organized for the purpose of devotional, missionary and social interests of the young people. Three committees formed,—the devotional and missionary committees taking charge of two and one evening services respectively during each month."

"On May 11 the evening service, in honor of Mothers' Day, was in charge of the young people's society,—a full service of scripture reading, prayer, recitations, vocal solos and special hymns."

"One wonders what is to be the effect of the radio upon small country congregations. For example, though we had a good attendance at Ben Lomond last Sunday morning, I came to know of at least five who stayed at home where radios had been recently installed, to hear city preachers."

"We have been very cramped with only a small primary room outside of the auditorium, so recently we moved our Sunday school to the high school building, where we have access to six recitation rooms besides the large auditorium. Everyone seems so well pleased that I feel sure we will have a modern church building in the near future."

"On coming to Pope Valley I found that the people would not come out to the ordinary week-night service. So I borrowed a stereopticon from local Headquarters, and as we have no lighting plant in Pope I experimented until I found that by putting a spotlight

in the lantern, and attaching to a Ford battery, I got all the light necessary to show a really good picture. I have used the battery about fourteen hours without re-charging. The light is about 25 feet away from the pictures. I mention this at length because the experts down here did not know of any satisfactory light for the purpose and probably they are as bad out East.

The young folks are getting up interest over a Motor Race, in Sunday school, from San Francisco to New York."

RURAL BAPTIST WORK AMONG FOREIGN-BORN

OHIO'S interdenominational program of rural church development includes a "plank" on Americanization. The rural Baptists of northeastern Ohio are working on the problem, with the assistance of Miss Harris, a national field worker. Miss Harris's approach is through volunteer workers in these churches, willing to be neighborly and where necessary interpret American ways and teach the English language. Simple Christian friendliness is the secret of their success. One Christian woman formed a bond in love of music with a Hungarian family, and brought them into the community Sunday school.

"At Hinkley Ridge," Miss Harris says, "the pastor told me that only a few months before my visit a Roumanian family had moved onto a farm adjoining his. He had invited them to church without results. But when a baby in the family died, the minister went to the home, took charge of the funeral arrangements, helped the father make the little coffin, would accept no fee, and thus gained the confidence of the family. The entire family are now regular attendants."

SPECIAL OFFER

To Readers of "Home Lands"

READERS of "Home Lands" are familiar with the notable series of Town and Country studies brought out by the Institute of Social and Religious Research (formerly Committee on Social and Religious Surveys) under the direction of Edmund deS. Brunner.

Many readers have already bought the entire series at \$9.75. But there are perhaps others who feel that all they require of this series are the **summary** volume, entitled "The Town and Country Church in the United States," which epitomizes the entire rural church situation, and the particular **regional** volume which deals intensively with the section of the country in which they live.

The publisher's list price of these two volumes is \$5.00; but to meet the requirements of such readers a special offer is made of

TWO VOLUMES FOR \$2.00

viz: "The Town and Country Church in the United States" and One Regional Volume

Cut off this form and mail it to

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370 Seventh Avenue, New York

You can either check the regional volume that you wish to receive, or you can leave it to us to judge from your address which volume represents most nearly the conditions in which you are interested.

Institute of Social and Religious Research
370 Seventh Avenue, New York

Please send me at the combination price of \$2.00, which I enclose, "The Town and Country Church in the United States" and that one of the following regional volumes which I have checked }
which is appropriate }

- | | |
|---|---|
| 1. Church Life in the Rural South | 5. Irrigation and Religion (California and Pacific Coast) |
| 2. The Old and New Immigrant on the Land (Wisconsin—New American Problem) | 6. The Church on the Changing Frontier (The Range Region) |
| 3. Rural Church Life in the Middle West | 7. The Country Church in Industrial Zones (Rural Industrialism—Pennsylvania and Maryland) |
| 4. The Country Church in Colonial Counties (Northern Colonial Area) | |

Name _____

Address _____

Date _____
